

America

June 25, 1955

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NATIONAL CATHOLIC WEEKLY REVIEW

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CONGRESS RACING TO THE WIRE

With Congress in the home stretch, running hard toward a July adjournment, the President appears to have lost control of the "Domestic Sweepstakes." By and large, he may be said to have won the "International Futurity," though his victory in that blue-ribbon event paid only small dividends at the pari-mutuel windows. On the great issues of foreign trade, aid to our allies and peace in the Pacific, the President was closer to the Democrats, who originated our postwar foreign policy, than he was to the dominant nationalist wing of his own party. The Democrats were glad enough to support him. Indeed, without expert riding by Democratic jockeys the President would have had few international winners.

In the domestic half of the program, the race has assumed a different complexion. Though on a number of issues final decisions remain in abeyance, preliminary sprints suggest that the Democrats are firmly in the saddle. Even when they lack the speed to bring off clear-cut winners, as in the matter of salary increases for postal workers, they are writing a record calculated to pay off handsomely come the big Derby of November, 1956.

What is happening to the President seems clear enough. Under the necessity of keeping peace in a divided party, he is sending to the Hill recommendations that are ideologically neither fish nor flesh. Too liberal for the GOP conservatives, they are too conservative for the party's liberals. So the Democrats, with only a few balky Southerners to contend with, are having things much their own way.

That explains the resounding defeats which the President sustained several weeks ago in the Senate on public housing and minimum wages. His housing bill called for 35,000 units a year for low-income families over a two-year period. That would be only enough to keep the program alive. The Democrats rallied their forces to authorize a maximum of 800,000 units a year through a four-year period. This was more in line with the original public-housing program sponsored by the late Senator Taft. On the key vote, nine Republicans voted with the Democrats.

Though there was no record vote on the minimum-wage measure, a similar split in the GOP helped the Democrats to a second victory. Rejecting the Administration plan to hike the minimum wage from 75 to 90 cents an hour, they voted to make it an even \$1. The Senate had previously substituted the Gore highway bill for the President's program.

More trouble for the President lies ahead. His proposal to offset economy cuts in Army and Navy manpower by creating a ready reserve of 2.9 million men is in serious trouble. So is his farm price-support program. It even appears that he has not yet heard the last of the plaguy Dixon-Yates contract to supply power to TVA. Like his predecessor, Mr. Eisenhower is learning that on matters domestic his followers frequently take the bit in their teeth and run their own individual races.

CURRENT COMMENT

Welcome to Chancellor Adenauer

The warmth of the official welcome accorded by President Eisenhower to West Germany's Chancellor Konrad Adenauer will be echoed by anyone who has kept abreast of the German statesman's leadership in the rebuilding of his country's prosperity and independence. More than that, Dr. Adenauer is a powerful force for the unity of free Europe and for its welding to the Atlantic community. The most important of the many problems the Chancellor came to discuss with our Government is the recent bid of Moscow for the establishment of diplomatic and economic relations with Bonn, though this bid took place after the visit had been arranged. The USSR will probably hold out the same bait to West Germany as it did to Austria: a unified Germany at the price of neutrality. Dr. Adenauer has already announced his rejection of this deal, though his stand may long delay the passionate hope of all Germans for a unified homeland. He showed great courage in standing firm. West Germany's foremost statesman, now emerging as one of the truly great public figures of our time, deserves our generous gratitude for his far-sighted and unflinching attachment to the ideals of Western civilization. We welcome him and pray God's blessing upon him and his striving for peace and justice.

In the wake of the Ford-GM contracts

The day General Motors agreed, at a three-year cost of \$150 million, to the same "supplemental unemployment benefit plan" which Ford earlier accepted (Am. 6/18, p. 305), a nationally syndicated business columnist foretold the demise of our system of private enterprise. With an omniscience to which few economists pretend, he even listed the stages in our inevitable descent to disaster. The very modest payments which Ford and General Motors agreed to guarantee to their laid-off workers would, he pontificated: 1) increase costs to consumers, 2) foster unemployment, 3) lead to stagnation, 4) bankrupt small firms and 5) result in the socialization of U. S. business. Prophetic insight so detailed leaves us speechless. Were it not for the fact that other innovating steps of American business—health insurance, old-age pensions, automatic productivity wage increases—be-got equally dire predictions, we might regret that Walter Reuther and the United Auto Workers have

now won an increased measure of wage security for half-a-million workers in a traditionally insecure industry. Lacking omniscience, we cannot say for certain that the economic consequences of the UAW victory will not be bad. We can say only this: that in all innovations designed to improve the lot of workers, unless these are demonstrably unsound, we prefer to take our stand with the pioneers and ground-breakers—not all of whom are economic dunces. We refuse to underestimate either the good sense of labor in making demands or the ingenuity of management in meeting them.

Minimum-wage whodunit

The minimum-wage bill which passed the Senate on June 8 will have a direct effect on no more than 2.1 million workers. Of the 24 million workers now covered by the Wage and Hour Act, these are the only ones who at the present time are earning less than \$1 an hour. Why the bill, in raising the 75¢ minimum, did not also extend the coverage of the law remains something of a White House mystery. On a number of occasions, the latest on April 27, President Eisenhower has stressed the need of bringing more workers under the 1938 Federal minimum-wage law. Extension of coverage, he thought, would be more "meaningful" than a rise in the minimum. On April 14, before a Senate Labor subcommittee, Secretary of Labor Mitchell seemingly listed the low-paid workers the President wanted included. He mentioned the 2 million employees in "interstate department stores, variety stores and grocery chains, nation-wide motion-picture theatre chains, interstate hotel systems and loan companies." Next, employer spokesmen for some of these industries, strongly objecting to any extension of coverage, claimed to have White House support. In an effort to clarify the picture for the confused Senators, Sen. Paul Douglas, sub-committee chairman, asked the acting Wage-Hour Administrator, Stuart Rothman, to explain the Labor Department's position. Mr. Rothman testified that the department did not specifically recommend that retail and wholesale workers be covered, but only that Congress "seriously consider" including them. Incensed at this reply, which Senator Douglas called "an attempt to

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Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM, THURSTON N. DAVIS

Contributing Editors: ALLAN P. FARRELL, WILFRID PARSONS
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS

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weasel out of a commitment," the subcommittee agreed to forgo extension of coverage until later in the session. We wonder what happened.

Polio and free enterprise

The *Toronto Star Weekly* for June 11 editorialized on the delays, confusion, fears and suffering occasioned by the U. S. hit-or-miss method of handling the Salk polio vaccine program:

The U. S. Government's failure may be traced to an overzealous devotion to the principle of "free enterprise." The big drug houses and some of the medical profession looked for a profit wind-fall from the Salk vaccine, and the Government would not stand in their way.

That is an over-simplification. The U. S. Public Health Service controlled release of all vaccine from the drug houses. The choice lay between exhaustive tests of the vaccine and more rapid, if less cautious, procedures to meet the challenge of polio this year. As it happened, the decision in favor of speed turned out badly. It is impossible at this stage to say whether or not the pressure of private interests forced that decision on PHS. The fact remains, however, that the Federal and Provincial health departments in Canada worked out their common plan with calmness and efficiency. There was no vaccine hysteria in Canada. By July 1, one million Canadian children will have received their shots free, at a cost to the Government of only \$1.50 for three shots. To date, no Canadian child treated with the vaccine has contracted polio. . . . Free enterprise is undoubtedly a good thing. But it is not an end in itself. Government control and free enterprise must both bow to a higher norm, that of the common good.

Mr. Eisenhower on "general education"

Most of us can take commencement addresses or leave them. But the one President Eisenhower delivered June 11 at Pennsylvania State University is one to take—and remember. He packed a lot of thought into a few paragraphs on the subject of "general education." Discussing today's divorce between liberal and professional studies, the President pleaded for training which weds

. . . the liberal and the practical, which helps a student achieve the solid foundation of understanding—understanding of man's social institutions, of man's art and culture, of the physical and biological and spiritual world in which he lives.

We badly need technical experts, and as time goes on we shall need more and more of them. But it would be tragic if we did not try to provide that future technicians have as broad a cultural background as possible. . . . The President related this dual need to the world-wide aspirations for peace, freedom and justice. These blessings, he said, will flow from sympathetic cooperation among peoples. They will be fostered by knowledge and wisdom—the

results of education that produces "disciplined thinking." Can we Americans find partners in the quest for peace? Yes, he said, for "the divisions between us [nations] are artificial and transient. Our common humanity is God-made and enduring." Education alone, we know, cannot solve all our problems, but the broad directions outlined for education by the President would, if followed, help preserve freedom in our interdependent world.

Spain speaks to U. S. graduates

At another commencement, at Loras College, Dubuque, Iowa, on June 5, José María de Areilza, Spanish Ambassador to the United States, recalled an incident in the history of Salamanca University and applied it to modern Spain. Fray Luís de León (1528-1591), Salamanca professor, was arrested in 1572 and held for five years by the Inquisition. When released, the story goes, he began the next lecture in his interrupted course with the words: "As we were saying yesterday. . . ." Modern Spain, said Dr. de Areilza, is following Fray Luís' example. Read out of the community of nations after her war to defeat communism, Spain has bided her time. Now she is returning to the international family, and her only words are "what she was saying yesterday." The Ambassador recalled to his American audience the part Spain has played in our cultural and material history: Spanish intervention in behalf of American independence; the rosary of Spanish names with which Spain baptized our rivers, mountains and budding 16th-century towns; the fruits and flowers with which the early Spanish colonists dowered us. Señor de Areilza praised not only U. S. conquests in the sciences and in technology, but "the mental honesty of the American people, their high standard of moral values, their respect for truth, the generous way they handle foreign policy." Spain and the United States have much to learn from one another. Her new Ambassador will help both to grow in mutual understanding.

Dutch Catholics in public life

We welcome Dr. van der Poel's letter to the editor in this week's "Correspondence." Two of the questions of fact he raises are matters of emphasis. In regard to Dutch private secondary schools, the late Rev. E. F. Schroeder, S.J., then of the staff of *De Linie*, explained the system of Government subsidies in the America Press booklet *The Right to Educate* (1949). Without providing equal public financial assistance to private secondary schools, it does, compared to other national systems, go a long way in that direction. We appreciate, of course, the justice of the claim to exact parity with state support of public schools. As for the coalition Government, our editorial named the two main elements. Mr. Willems was reportedly referring to Catholic workers in the Labor party. Our editorial, whose purpose was merely factual reporting, said nothing at variance with the Dutch bishops' pastoral of May 30, 1954.

MORE ON THE PETERS CASE

The Supreme Court's June 6 reversal of the final adverse finding of the old Loyalty Review Board in the Peters case (AM. 6/18) requires spelling out.

The entire proceedings ran their course under the Truman Executive Order of March 21, 1947, as revised on April 21, 1951. The original standard of disloyalty was "reasonable grounds" for believing that the Federal employe involved was positively "disloyal." The revised standard was "reasonable doubt as to the loyalty of the person . . ."

In 1949, Dr. Peters of Yale, a consultant of the U. S. Public Health Service, refuted the "derogatory information" against him by simply filling out a form for the Federal Security Agency's loyalty officer. In May, 1951, under the new test, FSA's loyalty board apprised him of 16 charges relating to alleged membership in Communist fronts, association with Communists, etc. Under oath, Dr. Peters denied them.

Next, on April 1-2, 1952, the agency's board held a hearing in New Haven, Conn. It was the old story of charges based on unidentified sources—and, in this case, not made under oath. Even the loyalty board couldn't identify more than "one or more" accusers.

Dr. Peters presented what the Supreme Court called "the only evidence." He gave what we often hear played up as "sworn testimony" that he had never been a member of the Communist party, etc. He answered all questions. Some 18 friendly witnesses testified in his favor; 40 more submitted affidavits and statements in his behalf. On May 25, 1952, FSA's loyalty board notified him that he had been cleared.

On April 6, 1953, however, the Loyalty Review Board of the Civil Service Commission initiated another hearing. Though this went off much as before, LRB advised FSA Administrator Hobby that, as an agency of the U. S. Civil Service Commission, it had debarred Dr. Peters from Federal employment for three years for loyalty reasons. Mrs. Hobby thereupon fired him as a U. S. Health Service consultant, as she no doubt felt obliged to do. So the doctor went to court.

Several oddities cropped up in this case. 1) Mrs. Hobby, as agency head, did the actual firing, upon recommendation of LRB. She had both the authority and maybe duty to fire him—provided only that the procedures laid down in the Truman order had been followed. She must have assumed that they had been. 2) Apparently all hands assumed that LRB, under the Truman order, had authority to "post-audit" even favorable decisions of agency loyalty boards, and on its own initiative. The only way this issue was raised in this case was through the Supreme Court's insistence on its being dealt with in the briefs. Even Dr. Peters' counsel agreed LRB had such authority. 3) Nevertheless, six justices ruled that it had no such warrant and that the President seems not to have known until April 27, 1953 that LRB had usurped this authority. Hence the post-audit had no legal effect.

R.C.H.

WASHINGTON FRONT

There was a time when the word "planning" was a bad word. At its best it meant New Deal and, at its worst, bolshevism. Yet industry "planned" its manufacturing and marketing schedules to the last detail; the armed forces had "plans" for every conceivable type of warfare. Planning, after all, meant adapting suitable means to proper ends. Yet, as applied to the Government and the economy, it was all wrong. A planned economy was anathema to many.

That is no longer true. Everything now is being planned, with the large influx of military and business men into the Government. Almost every day some department or the White House itself appoints a new task force to survey something and come up with a plan. Then there is Mr. Planner himself, no less a person than Herbert Hoover, whose commission has 20 plans and publishes one every Monday. Congress gets more plans than it knows how to handle, if indeed it wishes to handle them.

Ironically, all this planning seems at first sight to follow the doctrine of turning most social and economic problems back to private initiative. But, closely examined, it will be seen to involve governmental action of the strictest kind, and in the end may mean real intervention.

A good, nearly disastrous, example of this may be found in the muddle of the polio vaccine. On April 12, the Government took over this vaccine from Dr. Salk and the polio foundation and licensed six drug companies to produce it. This was handing it over to private industry, with only sketchy formulas for testing for safety. At least, that seems indicated by the results, which startled and alarmed the whole country. There was confusion and delay. In the end, the Public Health Service had to take complete control of the drug companies, with a governmental supervisor in every factory. And the same will happen in the case of new vaccines on the way.

In a sense this was lack of planning in the beginning. The Government knew a year ago that difficult problems would arise upon the transition from small to mass production, and did nothing about it. Then it had recourse to private initiative, ending with fiasco, turmoil and then complete Federal control.

One wonders if the same will not happen to the other grandiose plans coming from the Hoover Commission and all those task forces. If TVA, REA and the big power dams are handed over to private initiative, and private industry, uncontrolled, gouges the public, as seems likely, will not the Government be forced by public outcry to impose even tighter controls than we have seen? If so, the cycle will have come full turn. The same thing has often happened before.

WILFRID PARSONS

UNDERSCORINGS

Most Rev. Frederick A. Donaghy, M.M., Bishop of Wuchow, China, arrived at Hong Kong June 10 after five years of harassment by the Chinese Reds. He was imprisoned for five months, Nov. 19, 1950 to May 21, 1951, and later restricted in his movements and forbidden to carry on missionary activities. In explicit contradiction of Red Chinese Premier Chou En-lai's statement at the Bandung Conference that religious freedom exists in China, the bishop said: "There is no such thing as religious freedom in China." The bulk of the faithful, he added, remained true to their religion, in spite of enormous difficulties. Economic conditions in Red China, he said, are "dreadful." Bishop Donaghy's brother, Rev. William A. Donaghy, S.J., president of Holy Cross College, Worcester, Mass., was on the AMERICA staff 1943-44 and wrote "The Word" 1945-48.

► The "Four Chaplains" award, the U. S. Army's accolade to the "chaplain of the year," was presented June 12 by Gen. Matthew B. Ridgway, Army Chief of Staff, to a Catholic priest, First Lieut. Cormac A. Walsh, O.F.M. Fr. Walsh, who was ordained in 1948, received three Silver Stars, two Bronze Stars and a Presidential citation for bravery during the last eight months of the Korean War.

► The Bible may be read in California public schools as literature, but not for religious purposes, according to a June 12 ruling by Edmund G. Brown, State Attorney General. . . . Religious News Service reported June 13 that a record total of 121,488 public-school children in New York City are attending released-time religious instruction. This number represents 28 per cent of pupils registered in grades 3 through 8. The program was initiated in 1941.

► Fordham University announces its annual Institute of Mission Studies, July 5-Aug. 12. It is open to priests, brothers, sisters and mission-minded laity. Courses are offered in area studies (Japan, South America, Philippines) and in various aspects of missiology (Cultural Relations, Theology of Missions, Medical Problems, etc.). Undergraduate and graduate credits may be earned. Address Rev. J. Franklin Ewing, S.J., Fordham University, Bronx 58, N. Y.

► Rev. Laurence J. Kenny, S.J., will celebrate on June 27 the 55th anniversary of his ordination to the priesthood. Fr. Kenny, who is now 91, entered the Society of Jesus in 1883. He is stationed at St. Louis University, where he taught history for 50 years.

► His Eminence Francis Cardinal Spellman, Archbishop of New York, has designated Sunday, July 3 as a day of special prayer in the archdiocese for suffering people in Communist-dominated countries, and especially for Catholic victims of "tyrannical oppression" in Argentina. C.K.

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Perón and the Church

Argentina's President Juan D. Perón is now playing with dynamite and he must know it. That is the meaning of the fact that, in spite of every effort to stop the demonstration, 100,000 Catholics braved Perón's wrath to present themselves before the Cathedral doors in Buenos Aires on Saturday, June 11, to celebrate the postponed feast of Corpus Christi. It was a Catholic triumph, the greatest show of opposition Perón has witnessed since he came to power in 1944. His quest for total power has now driven Perón into an all-out battle with the Church.

In the early 1940's Perón had wooed official Catholic support with many a pious speech. He increased subsidies to Catholic institutions and provided for religious instruction in the state schools. For a time his social policies seemed to be an Argentine version of Catholic social teaching, and he won the support of the workers by real improvements in their wretched social conditions.

Perón's true designs, however, gradually became evident. He silenced the opposition press and took a stranglehold on organized labor. Soon he was regimenting the economic life of Argentina with an iron hand. He built up a strong secret police and weeded out of the universities all dissident professors, replacing them with his own followers. Obligatory school texts glorified Perón as the unique savior of Argentina.

The Church alone had eluded his system of controls. After the first few years of peaceful collaboration the enthusiasm of Catholic leaders for the Perón regime noticeably cooled. No doubt the budding dictator saw a threat to his mastery of Argentina in the small but vigorous Christian Democratic movement centered in the intensely Catholic city of Córdoba. And young Catholic workers were talking dangerously of democracy and freedom within the labor movement, where Perón was already in difficulty.

In May and June of last year, the President must have realized that trouble was brewing in the ranks of organized labor. The leaders of the General Confederation of Labor remained his trusty henchmen; but the rising cost of living, plus a virtual Government ban on wage increases, led to widespread unrest. Though strikes involving a total of 500,000 workers went almost unnoticed in the Government-controlled press, many observers felt that Perón was losing out with labor, his main power base.

Perhaps Perón's first thrusts at "a few politically-minded prelates" last November were calculated to bring the hierarchy running to his side. But the Church refused to intervene against the so-called "Catholic infiltrators" into the labor movement. Her mission, she insisted, was not confined to the sanctuary.

Government reaction was swift. The rubber-stamp Congress rushed through bills to legalize divorce and prostitution. A succession of measures followed to

EDITORIALS

cripple the influence of the Church in education. Religious teachers were removed; subsidies were canceled. Barred from the press and the radio, the Church was without a voice to defend herself.

With cynical contempt for the meaning of words, the ruler of Argentina proclaims his current campaign of oppression as "the liberation of the Argentine people." His words will hardly fool anyone not blinded by anti-Catholic prejudice. As the New York *Herald Tribune* stated editorially on June 14, the present challenge to the faith of the overwhelming majority of Argentinians by Perón's Government is simply an attempt "to remove an obstacle from its totalitarian path."

It has the guns. It may eventually drive the Church in Argentina underground. But it will never imprison the Church in the sanctuary.

Japan-China trade

The question of East-West trade is not always so cut and dried as the proponents of abolishing all trade with the Communist bloc would have it. When a political figure of the stature of Sen. Walter F. George (D., Ga.), chairman of the Senate Foreign Relations Committee, advocates a change in Washington's stand on Japanese trade with Red China, one might assume the issue is at least open to discussion. "Japan," said the Senator on June 11, "ought to be allowed and should not be discouraged from reopening her markets [for non-strategic goods] in the great trading area of China."

Since 1949 the non-Communist nations have exercised a rigid control over exports to the Soviet bloc. They have banned all shipment of strategic goods and permitted trade in other materials only so long as that trade benefited the free world. The United States alone embargoed *all* exports to Red China. Japan later followed the American lead. She has not only complied with the embargo on strategic materials but has also maintained a tight control on other goods while vainly searching for the absolutely necessary expansion of her markets throughout the free world.

In an effort to provide Japan with greater trade opportunities, the United States signed a tariff agreement with her on June 8. Japan made substantial concessions to the United States in the form of duty reductions. We in turn granted tariff concessions on items which made up \$179 million of all imports to this country in 1954.

As Senator George was quick to discover, our attempt to insure continued Japanese alignment with the free world backfired. No sooner had the tariff agreement been signed than Southern textile manufacturers began to protest. Tariff concessions to Japan inevitably put Japanese products in competition with our own textiles.

Any trade policy we adopt toward Japan will give rise to a dilemma. As the most highly industrialized nation of Asia, Japan must trade to live. That means she must be given the opportunity either to undersell American manufacturers in American markets or to seek trade outlets on the China mainland. We cannot favor a protectionist philosophy of trade toward Japan and, at the same time, deny Japan the made-to-order markets she can find elsewhere.

Japan is, of course, a special case. We should be wary of the pressure for an over-all liberalizing of East-West trade which is sure to mount as the Big Four meeting at Geneva approaches. Reports are already filtering through from Europe of Soviet orders for millions of dollars worth of goods from Britain, France, Italy and West Germany. Some of them concern huge boring and milling machinery which have peacetime uses but are also indispensable for war production. The Big Four meeting may possibly produce an over-all relaxation of tensions which may make more liberalized East-West trade more feasible. But let's wait for the reduced tensions before easing the existing bans.

Strange reports about the code

It's "man-bites-dog" sort of news to hear that the Screen Directors Guild of America is "the first of the talent groups to take a stand in defense of the motion picture industry's Production Code, which has come under attack recently from the Roman Catholic National Legion of Decency." So wrote Thomas Pryor from Hollywood on June 13.

The "attack" referred to was contained in a speech which Rev. Thomas F. Little, executive director of the Legion, delivered in Hollywood on May 13 (AM. 5/28, p. 227). He did not attack the code. He directed his remarks against its careless application, which has resulted in the seal of approval being given to many questionable pictures. As a result, the moral tone of the movies is "approaching a crisis."

The Screen Directors Guild demands that once the code's seal of approval is given to a picture, the industry will "vigorously resist efforts by special-interest groups for deletions." Father Little's position was that many films are getting the seal of approval which don't deserve it, and that the Legion will continue to ask for changes in films that are morally objectionable. He is not against the code. What he insists on is an honest and sincere enforcement of it.

The need for such enforcement is obvious to anyone who has been following the ads and the reviews of *The Seven Year Itch*, featuring Marilyn Monroe.

The flagrantly suggestive ads still continue in the papers. Every review we have seen writes off Miss Monroe's part in the film as artistically imbecilic and says, in practically so many words, that the picture has been cunningly and cynically directed so as to emphasize and re-emphasize sexiness. One reviewer thinks that Billy Wilder, the director, was "imbued with the spirit of cheap burlesque."

The Production Code was voluntarily accepted by the motion-picture industry as a guide for Hollywood's easy morals. But acceptance is hardly enough; constant vigilance is necessary to assure that it will be honestly applied. What Father Little and the Legion of Decency are doing is to recall the administrators of the code and the whole industry to their senses and to the code's original purpose. Those who protest efforts to have it honestly applied will have a hard job to convince us that they want it at all.

Artists as statesmen

Under the stars of Manila, in the shadow of the Eiffel Tower, hard by the Colosseum and in other far-flung centers, U. S. art, music, drama and ballet are doing a splendid job of broadening international understanding and good will. They are giving the lie to the coarse picture of Americans popularized by Communist propaganda.

Crowds up to 25,000 thronged to hear the U. S. Symphony of the Air in Manila and Korea. In Paris, the Philadelphia Symphony Orchestra received "ever mounting ovations"; the New York Ballet Company "dispelled . . . the often-heard criticism that America has no cultural heart." The musical comedy *Oklahoma!*, which has already scored remarkable triumphs in Berlin, Vienna and elsewhere on the Continent, will undoubtedly repeat them in Paris and Rome.

This widespread and fruitful cultural ambassadorship is privately financed under the aegis of the American National Theatre and Academy (ANTA), which is now soliciting contributions. The programs have the hearty endorsement of the State Department, but they must function independently of Government subsidy. This is perhaps the more democratic procedure, for people abroad who see our art and hear our music will realize that these media of good will and understanding come to them free of any bureaucratic control or slanting. ANTA is deserving of all the financial help it can get, for this cultural propaganda is vital in the cold war which, despite some slackening, still goes on.

"Propaganda" is perhaps not the best word to apply to this cultural diplomacy. What we are doing, after all, is simply to show the world that we are using well the spiritual heritage we have received from the Old World. Our art shows that we are in a position to help direct the building of the new world, spiritual as well as material, now in the making. America has a soul. ANTA is revealing it far and wide.

Religion and poverty in Latin America

Luigi G. Ligutti

IF LATIN AMERICA is lost to the Catholic Church, it will not be wholly the fault of the people there. I have reached this conclusion after many years of observation, innumerable personal contacts and participation in cooperative enterprises. Of these last, among the most recent were the Third International Catholic Congress on Rural Life and the Adult Education and Cooperative Institute, held in Panama, April 17 to 27.

Latin America is Catholic in spite of the lack of priests and institutions, in spite of its people's carelessness in the fulfillment of their religious duties, in spite of its rather low moral standards, in spite of an almost complete absence of instruction and the existence of a great deal of superstition. The heart of Latin America is sound and Catholic, but it is not impregnable. Protestantism will never win it; communism could.

On the evening before the opening of the congress, a buffet supper was put on for the press at the Casa de los Periodistas in Panama's Embassy Row. Rev. Angel Valtierra, S.J., of Bogotá, Colombia, director of the publicity department of the congress, extended greetings and explained its purposes, methods and detailed procedures.

AIMS OF THE CONGRESS

As we were waiting on the patio for the meeting to open, a Mexican journalist said to me: "Is this to be a liturgical congress?" I replied emphatically: "No. It is to be a gathering of leaders from all over Central America, the Caribbean islands, Mexico, Colombia and Venezuela. It will discuss the problems of landless people, their low material, social and religious status. It will explain the teachings of the Church on the subject. It will hear reports on what has been done and through democratic discussions it will suggest remedies." The journalist was surprised. Apparently, he did not expect priests to be dealing with such concrete problems.

A group of humble peasants participating in one of the round tables showed similar surprise. They were asked: "Would you expect a priest to take an interest in your working conditions, wages and housing?" The reply was: "No, we would not expect him to, but we wish he would." The Panama congress was one answer to that wish.

Twenty Central American and Caribbean nations and territories, the area for which the Congress was intended, were represented. Twenty-three religious mission societies working there sent participants. Also

Msgr. Luigi G. Ligutti, executive secretary of the National Catholic Rural Life Conference, gives his impressions of the Panama Rural Life Congress which he attended last April. Monsignor Ligutti, who learned the fundamental principles of the rural-life apostolate some 20 years ago as country pastor in Iowa, believes that these principles will help dispel the misery and threat of communism in underdeveloped countries.

present were almost 50 U. S. missionaries. Rev. John Considine, M.M., chaired a round-table conference for this group. Becoming acquainted with other persons, other lands, hearing of their problems and listening to the interesting accounts of their attempted solutions made every day a new day and every meeting worthy of note. Well over 200 came from outside Panama.

Besides these outsiders, over 1,000 Panamanians came to the International College of the Immaculate Conception for at least some of the sessions. For 10 straight days the local press carried front-page banner headlines of the congress. The press reports, not only in Panama but all over Latin America, surpassed any previous record for any congress held in Panama. The radio gave full coverage.

REPORTS AND RECOMMENDATIONS

There were formal speeches each morning by prominent technicians like Dr. Carlos Castillo of Cuba and Dr. Julio Morales of Costa Rica. They presented the picture of what Central America has actually been given by God. Rev. Raoul Zambrano of Popoyan, Colombia, was quite plain in his explanation of how these human and material gifts have been abused or not used. Other prominent scholars presented Catholic teaching on property and secularism. One excellent paper was read on "Totalitarianism of the Right." The speakers were mostly young priests and laymen from the region. There is a splendid nucleus existing. They are capable and earnest.

Most Rev. Mariano Rossell, Archbishop of Guatemala, offered a step-by-step account of Communist penetration in Guatemala. Douglas Hyde of London, England, a convert and former editor of the Communist *Daily Worker*, explained to large crowds and small groups the workings of organized communism.

Dr. Victor M. Giménez of Caracas, Venezuela, had the *mesa redonda* (round table) on "Proprietors, Not Proletarians." The gist of this group's conclusions was that "land reform is imperative, but not every self-styled land reform has been the real thing." The conditions for success were well analyzed and expressed.

In another discussion group, Rev. Pérez Herrera, the Panama priest who is most popular in the poorest slums of Colón and Panama City, the man who had warned the late President Remón of Panama of his coming assassination, brought in for us some 25 honest-to-goodness farm workers. They told the group plenty and in simple language.

One important report was that of the Commission on Vocations. Latin America needs more native priests

and sisters. One of the congress' recommendations was: "Find a way to open the priesthood and sisterhood to the children of non-canonical marriages and to abolish the color line." These traditional barriers have excluded from the priesthood and sisterhood 60 to 75 per cent of the young men and women in Latin America. No wonder there is a dearth of vocations. The Commission on Vocations furthermore pointed out that vocations come from the economic and social middle class. When that class does not exist, or is very small, how can we expect vocations?

The solemn closing of the congress was held in completely rural surroundings 150 miles from Panama City in Santiago de Veraguas. Thirty thousand natives converged for a day's real fiesta. They wore embroidered skirts and jackets and had fancy straw hats perched on the crown of their heads. Many were barefoot. Not many were well dressed. Most of them had Negro or Indian features.

Most Rev. William T. Mulloy, Bishop of Covington, Ky., Episcopal Adviser to the National Catholic Rural Life Conference, sang the Pontifical High Mass on a platform set up in front of the ancient parish church. Rev. Emmanuel Foyaca, S.J., editor of *Justicia Social Cristiana* of Havana, Cuba, preached a stirring sermon. In simple language he said:

His Holiness, from Rome, sends his greetings to the Veraguans and to all the farmers. The Pope wants farmers to use the soil well, to produce good food for the family and market, to own a piece of land, to work for decent wages, to organize for collective bargaining, to improve the home and the livestock.

INSTITUTE ON COOPERATIVES

The Adult Education and Cooperative Institute was a follow-up to the rural-life congress. Rev. Pablo Steele, of the Scarborough Missionaries, from Santo Domingo was the chairman of this meeting. Most Rev. John R. MacDonald, Bishop of Antigonish, and Jerry Voorhis of the Cooperative League of the United States of America read two of the most remarkable speeches. The bishop's topic was "The Cooperative Movement and the Mystical Body of Christ." Mr. Voorhis spoke on "Peace in Our Day through Cooperatives." At the end of the institute, the announcement was made that an international Caribbean Cooperative Union had been formed. In the interest of more efficient action it is divided into a Latin and an English section. Its purpose is to promote the cooperative movement in the area and in a special way to set up at least two centers to train cooperative leaders.

The final aims of the congress may not be fulfilled even in a generation, but a start has been made. The importance and the needs of the rural populations have been brought to the fore. The Catholic Church shares the responsibility of helping the people to help themselves and to make better use of God's material gifts to mankind. Latin Americans who are in the economic and social saddle might as well realize that

they must allow and even foster a fast-moving socioeconomic evolution to unfold, or else expect a socioeconomic revolution to take place. The latter carries in its quiver the poisoned arrows of loss of freedom and insignificant economic improvement.

TIME FOR ACTION

The choice is plain. The time is short. Any local Catholic group that clings to the dubious advantages it may now possess and tries to hold back social and economic changes stands self-condemned. What is Christian ought to be conserved. What is a perversion of Christianity, such as a propertyless proletariat, sub-human housing and diet, miserable working conditions and wages, ought to be fought with as much vigor and zeal as immorality, drunkenness or heresy.

To bring about real reform in Latin America, priests, brothers and sisters are needed by the thousands. At present they must come from the outside. I suggest that 5,000 should come each year for the next 10 years. Only a small percentage of these should be used in conducting formal educational institutions. The need is for parish priests, for rural community leaders, for catechists who will tramp along the jungle paths to make house-to-house visits, for an inspired group who will see local needs and try to meet them.

There have been and still are too many priests, brothers and sisters taking care of the "better class"—developing a so-called "elite" that has never produced the hoped-for results. It is far wiser and far more Christian to go to the poor and try to lift them up. From them will come Latin America's rulers of tomorrow.

De Havilland Comet: jet-age pioneer

Olin J. Eggen

ON MARCH 3, 1953, a De Havilland Comet jet airliner crashed at Karachi, Pakistan, killing 11.

On May 2, 1953, six minutes after taking off from the storm-swept Calcutta airport, a second Comet airliner crashed, killing 43.

On January 10, 1954, a Comet airliner forty minutes out of Rome en route from Singapore to London crashed near the island of Elba, killing 35 crew members and passengers.

On April 8, 1954, in perfect flying weather, a Comet jetliner took off at 7:25 P. M. from Rome's airport on a regularly scheduled run to London. A half-hour

Dr. Eggen, who has made a close study of the British Comets, is an astronomer at the Lick Observatory, Mount Hamilton, Calif.

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later it suddenly crumbled in mid-air and plunged into the sea just 30 miles north of Stromboli—almost within sight of the island of Elba, the scene of the previous crash. All 21 aboard were killed.

In two years of scheduled operation Comets carried 55,000 passengers more than 7 million miles, but killed 110 people in the process. The monotonous recurrence of mysterious crashes forced the British to ground the Comet fleet, and a brave experiment in civil aviation was brought to a halt.

The postwar years have been heralded as the jet age as well as the atomic age, but many have wondered if perhaps both gunpowder and propellers were being too hastily declared obsolete. What caused the crashes? Some Britons advanced theories of sabotage, or even of collision with flying saucers. Engineers, more realistically, suspected structural defects. Was the Comet put into commercial service prematurely? That question is of interest to both British and American airlines and potential passengers. The answer can be found in the short but jet-propelled history of jet propulsion.

JET CHRONICLE

The principle underlying jet propulsion was stated very simply by Isaac Newton: "For every action there is an equal and opposite reaction." Blow up a toy balloon, then let it go and watch it zoom around the room. As the air pushes out through the valve in one direction, the balloon flies off in another.

The jet engine sucks in air and compresses it into a small space, where it is mixed with fuel. Then a switch sets off a spark and fires the fuel. The gases from the resulting explosion shoot out from the rear of the engine in a burning jet stream. Like the air in a balloon, they create an opposite force that pushes the plane forward.

The first patent for a jet engine was issued in 1930 to Frank Whittle, an English engineer. It took him ten years to persuade the British Government to build a flying model. Finally, in 1941 the Whittle engine succeeded in keeping a plane in sustained flight. The jet age had dawned.

By 1949 the British De Havilland Company was test-flying a four-engine commercial jetliner named the Comet I. This plane was put into regular operation in May, 1952 by British Overseas Airways on a three-flight-a-week schedule between London and Johannesburg.

American aviation experts were quick to point out commercial faults in the Comet. Though for reasons of safety and economy kerosene, instead of gasoline, was used as fuel, the jet engines consumed it so rapidly that the plane could fly less than 1,800 miles without a refueling stop. Since the Comet carried only 36 passengers, 80-per-cent capacity loads were necessary on every trip to make it a paying proposition. Nevertheless, by cruising at a speed near 400 miles per hour, the Comets covered the 7,000 miles from London to Johannesburg in about 18 hours.

With the Comet I in operational use, De Havilland set about designing a new model with a range of 2,700 miles and a capacity of 70 passengers. While the new plane was still in the design stage, Juan Trippe, president of Pan American World Airways, announced that he was ordering three at a cost of \$6 million—the first foreign planes ever ordered by an American airline. From a competitive standpoint, Pan American was forced to make the purchase because it alone competes around the globe with British Overseas Airways. As long as the British flew Comets on their routes, Pan American had to have jets ready also, if only for prestige and to gain jet plane experience.

The British had clearly won an important skirmish in the battle for commercial jet supremacy, but the victory also turned out to be the best thing that could have happened to American plane builders. Busy with military jet orders and waiting for signs of interest from the airlines and a possible Government subsidy, U. S. builders had made few attempts to overcome Britain's lead. Aroused by Pan American's action, however, one big company, Boeing Airplane, announced that it was setting aside \$20 million of its own money to complete a new prototype jet airliner by 1954.

The first Comet crash, in March, 1953, went almost unnoticed by the press. The second, two months later, was tentatively explained as resulting from a storm. After the third disaster, at Elba in January, 1954, it became obvious that something was basically wrong and accordingly all the Comets were grounded. The wreckage was believed to be irrecoverable, and the investigation of the Elba crash could only proceed by guesswork. Since one of the major criticisms of the Comet's design had been that the jet engines were carried in, not under, the wing structure, further protection against fire and explosion was added to the engines and on March 23, 1954 the planes were permitted to resume flying. Two weeks later the fourth Comet crashed. All the planes were permanently grounded. It is doubtful if the Comet I will ever carry passengers again.

DETECTIVE WORK ON THE CRASHES

After the fourth crash, the British aviation experts set up a canvas hangar at Farnborough, England, and began some of the most painstaking detective work in history. With the help of the Royal Navy, they returned to the scene of the Elba disaster and, using television cameras as spotters, dredged up thousands of pieces of the ill-fated Comet. The salvage, some pieces of which were as small as a thumbnail, was carried back to Farnborough and wired on to a wooden framework until the plane was almost completely reassembled. While the scientists were studying the reassembled Comet, another group of investigators were testing one of the grounded planes in a 112-foot water tank in which pressures could be adjusted to simulate stresses in flight. When the submerged Comet had "flown" an equivalent of 9,000 hours, the pressurized cabin split wide open.

In a series of hearings held in London from October to December of last year, the detectives reported their findings. The pressurized cabins of the Comets had suffered blowouts caused by metal fatigue and internal pressure. Without warning, and in less than half a second, reasoned the experts, the cabins had been blown clean of everything, including seats and passengers. The planes themselves had then exploded.

An alternative explanation for the crashes—one that will give pause to many unsuspecting airline passengers—was offered by one authority. Since the Comets, like many modern planes, are put together with glue rather than with rivets, there is a good possibility that the planes had simply come unstuck.

In order to overcome the handicap of high fuel consumption, the Comets had to fly at great speeds, which could be attained only in the rarefied air of 40,000-foot altitudes—twice as high as propeller-driven aircraft can fly. Since even oxygen masks are impractical at this height, air had to be pumped into the cabins to provide oxygen for breathing and for pressure to prevent blood vessels from bursting. As the planes rose and dropped in normal flight, the outside pressure varied with altitude, while the inside remained the same. The cabin walls buckled inward and outward like a piece of tin being bent back and forth, and, like the piece of tin, they finally collapsed from metal fatigue. No one person was at fault, though the heat of the race for jet supremacy may have somewhat overstrained the traditional British caution.

Satisfied that the investigators had solved the mystery, the De Havilland Company set about developing a new Comet. It will have a thicker skin and oval, instead of rectangular, windows to give the cabin more strength. The first plane will not be ready until 1957, but with Britain's air prestige at stake, the Government is doing everything possible to make the new model a success.

In the meantime, the American aircraft industry has not been idle. After a slow start, Boeing spent two years and \$15 million developing the B-707, which will fly at 550 miles per hour and carry 150 passengers nonstop across the Atlantic in seven hours. The 707 will be able to leave New York at noon Eastern Standard Time and arrive in Los Angeles by 1:30 P. M. Pacific Time. Like most American jets, the B-707 is powered with the Pratt and Whitney J-57, the same engine that drives the B-52 and B-47 jet bombers.

JET AGE: PROSPECTS AND DIFFICULTIES

What are the prospects for the future? Probably by 1960 some form of jet propulsion will be used on most of the world's major air routes. But the airliners are in no hurry to make a change which would endanger their huge investment in propeller-driven planes. The

B-707 will be flown first as a tanker for the U. S. Air Force, and airline engineers want to watch its performance for a year or two. Since the 707 will cost nearly \$5 million, airlines could not afford to put even ten into scheduled operation. However, if one company starts the changeover and it is successful, then others will be forced into it by competitive pressure.

The jet age still has some large headaches and a host of small irritations. The fuel alone carried by a B-52 bomber weighs more than a fully loaded World

War II bomber. As the fuel burns too quickly in the lower, thicker air, the jet must fly high and fast. It will never be profitable on short hops because it would hardly reach its optimum cruising range before it was time to land. Engineers predict that the short-haul runs of the future will be made with turboprops—the jet's half-brother, which uses jet force to turn propellers.

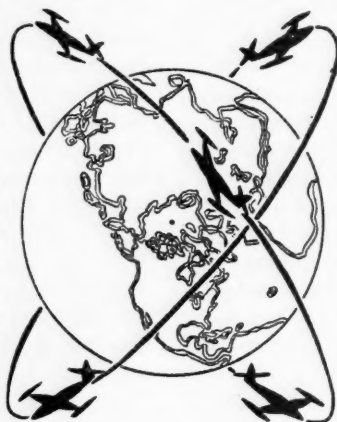
Conversation will be easy inside a jet airliner, since there is none of the pounding noise of piston engines. The only inside sound will be a low, non-irritating hum. The lack of vibration will be so complete that you could

balance a coin on its edge. But the outside noise is a different story. The jet engines issue a weird, shattering "swoosh" that is audible within a radius of 5 miles. It is particularly bad on cloudy days because of echoes from the clouds.

Several attempts to install silencers have proved ineffective, and the large metal blast fences installed around planes at take-off are only partly successful. One answer to the problem would be to move airports farther away from people. Since the large airfields of our major cities are \$60-million installations, this solution is not attractive from an economic standpoint. Public resistance to the noise has been so well organized that Air Force jet training fields have been almost ousted from several communities. It was announced last April, however, that Pratt and Whitney are working on what they hope will be a practicable muffler for jet engines.

Jet planes have no propellers, so they have nothing to use as an airbrake for landings. Wheel brakes are not strong enough, and airline psychologists believe passengers would get an unfavorable reaction if they saw their plane using a parachute to slow it down. Consequently, some form of brake will have to be developed that uses a reverse thrust of the jet-engine stream. Another question remains to be answered—how will the jets fit into an everyday airport with average runways? Because of their acute fuel problem they cannot stay "stacked up" waiting to land at a busy airport, as propeller airplanes must often do.

Whatever the problems, the jet age is definitely here to stay and the lessons that the aircraft industry has learned from the Comet crashes will insure greater safety in the planes of tomorrow.



Let's at least consider family allowances

Benjamin L. Masse

ON JUNE 14 the junior Senator from Oregon, Richard L. Neuberger, introduced a resolution in the Senate which could have far-reaching moral, social and economic consequences. He proposed that the Senate establish a five-man special committee "to make a full and complete enquiry of the Canadian Family Allowances Act and its administration." No mere research project, this investigation would aim at ascertaining the feasibility of adopting a similar plan for the United States.

It so happens, Mr. Neuberger told his colleagues in a speech explaining his resolution, that the Canadians are celebrating this year the tenth anniversary of their family-allowances plan. They seem well satisfied with their experiment. According to reports, the plan has had "a favorable effect upon infant mortality, child health, juvenile delinquency and the general welfare of children." Senator Neuberger quoted from a letter which he received several months ago from the Hon. Paul Martin, Canada's Minister of Health and Welfare. "The success or failure of family allowances in Canada," wrote Mr. Martin, whose expert handling of the Salk anti-polio vaccine program in Canada is probably much envied in Washington, "is no longer a matter of debate in this country." He assured the Senator that the 1945 law is accepted "by all political parties, by the labor bodies, by social workers and by the population at large."

CANADIAN SYSTEM

Mr. Neuberger went on to sketch the essentials of the Canadian plan. The allowances are paid monthly to mothers who have children up to and including 15 years of age. They are paid to all mothers, rich as well as poor. There is consequently no means test, nor any great administrative expense. The law makes only a single stipulation, that mothers use the allowances solely for "the health and welfare of the child." The experience of a decade shows that with very few exceptions the money is so used. "We feel that the family-allowances law is obeyed in the great majority of instances," George J. Archer, superintendent of the Royal Canadian Mounted Police, told Senator Neuberger in 1952, "because even the worst scoundrel in other things has a sense of obligation where his children are concerned."

On what items do the mothers mostly spend the allowances? A Laval University inquiry found that in Quebec mothers use the money for clothing, insurance

policies, medical care, more nutritious food, savings accounts and toys—in that order. A study of rural and semi-rural regions in Alberta and Saskatchewan revealed a similar pattern. In large cities, especially among low-income families, a higher percentage of the money no doubt goes for more nutritious food. Well-to-do mothers are known to devote the allowances to building up funds for such things as a European trip or a college education when the children have grown up.

How big are the monthly payments, and how much does the program cost?

The allowances vary according to the age of the child. This is the schedule of payments currently in effect:

Children under 6	\$5 per month
Children aged 6 to 9	\$6 per month
Children aged 10 to 12	\$7 per month
Children aged 13 to 15	\$8 per month

At present the cost of this program to taxpayers is running to about \$350 million a year. The money is paid from the general receipts of the Dominion Government at Ottawa.

U. S. PICTURE

Senator Neuberger did not offer his resolution because of personal doubts about the need and practicality of family allowances in the United States. With the country still in the midst of a baby boom—in 1954, for the first year in our history, the number of births exceeded 4 million—the Senator has long been convinced of the need of special help, beyond that now given in the tax laws and in other ways, for the nation's fathers and mothers. The idea is not so much to assist parents for their private advantage as to help them in the public interest. "Children," Mr. Neuberger reminded the Senate, "are the most precious wealth of any nation." He wants to make sure that for the future well-being of the country this wealth is zealously guarded and preserved.

Nevertheless, the Senator is aware of the opposition to family allowances, in the country as well as in Congress. He realizes that some people, not very well informed, confuse family allowances with Fascist and Communist schemes to promote large families. He is aware of the very human objection that under a family-allowances plan people without children are taxed to support people who have them. He knows of the widespread distrust of big government among us and of popular fears of "creeping socialism."

He appreciates, too, that some people instinctively oppose new ideas simply because they are new ideas. (When Theodore Roosevelt advocated a Pure Food and Drug Act in 1908, some Congressmen solemnly warned that "the liberty of all the people of the United States is in jeopardy.") Most of all, the Senator is conscious of past failures to interest Congress, and even the American labor movement, in family allowances.

These are the reasons which led him to propose a

Fr. Masse is an associate editor of AMERICA.

study of the Canadian system. The Canadians are a people very like ourselves. They, too, have a system of private enterprise, and they mean to keep it. They are just as alert as we are to rebuff governmental tinkering with family life. Should an objective study show that family allowances work in Canada, that they have been, over a ten-year period, a social and economic success there, the skeptics and doubters among

us might be converted. Such, at any rate, is Senator Neuberger's hope.

The resolution on family allowances specifies that the expenses of the proposed investigating committee should not exceed \$26,000. For such a small sum the Senate, it will seem to many, would be remiss in its duty were it to reject a proposal of such immense potential benefit to the nation's children.

Hollywood and history

Philip J. Scharper

Carl Sandburg once prefaced a poem with the observation that "the past is a bucket of ashes." Hollywood producers, however, are currently finding it the proverbial pot of gold. Encouraged by the box-office success of such excursions into history as *Quo Vadis*, *Knights of the Round Table* and *The Egyptian*, the moviemakers are gleefully exhuming the great and glamorous figures of the past, to "bring them back alive" in CinemaScope and Technicolor.

Already granted this celluloid immortality, or being groomed for it, are Helen of Troy, Chengis Khan, Alexander the Great, Napoleon, Mary Magdalene, Salome and the Prodigal Son, as well as Joseph and Ruth from the Old Testament. Each of these is a "big" picture, with announced production budgets, in most cases, of \$5 million. Typical are these statistics for *Joseph and His Brethren*: the Exodus scene, shot in Egypt, used 17,500 extras, 1,600 camels, 2,000 sheep and 600 donkeys. At the time these figures were released, the script had not been completed nor the leading actors selected, but at least that army of extras and several acres of animals had been recorded for posterity, and made it quite clear that *Joseph and His Brethren* was going to be a "big" film, making the history of the past live for the audiences of the present.

Abstractly considered, Hollywood's return to history is, of course, not only valid but commendable. But in the concrete, these historical pictures demand that we give them a fuller and deeper examination based on the nature of both history and culture.

Anyone seriously concerned with the present and future must necessarily be concerned with the past. For history is not a dead hand laid on the present; it is the womb from which the present has come forth. Since history is important, these films based on history are important, demanding more than a passing comment on either their art or morality, for each of these films represents a disturbing attitude toward history.

Implicit in each of them is the conviction that his-

Philip J. Scharper is on the English faculty at Fordham University, New York.

LITERATURE AND ARTS

tory has no real meaning. It is not womb or matrix; it is merely a bucket of ashes, which can be turned, by cinemagic, into box-office gold. On the evidence of the historical films now being produced in spate, the past seems to be, in the minds of movie-makers, a *thing*, to be manipulated, squeezed, punched and pounded into whatever shape seems calculated to insure commercial success.

The resulting distortion of history cannot but have damaging cultural consequences. For history, fully understood, is not a tabulation of facts nor the chronicling of incidents, "the dates of wars and deaths of kings." In its central reality, history is an examination of the human mystery; it is concerned with man as the shaper of facts and the maker of incidents. History, therefore, both evaluates and tabulates, and its more important task is that of evaluation. Only thus can history make a mirror of the past wherein the present sees a double image—the clear reflection of its own features and the dimly discerned face of the future.

But what measure of meaning is left, or what widening of vision is possible unless one is willing to stand before history humbly and gaze at it honestly? Hollywood's refusal to do either inevitably results in films that are both artistically debased and historically distorted.

To date the producers have seemed far more concerned with spectacle than with the more demanding claims of either art or history. They have vied to see who can put the biggest mobs of men and herds of livestock on that "giant new screen." As a consequence, there seems to have been little zest or energy left to expend on the historical figures and events which have provided the excuse for this extravagant excursion into the past.

In such a situation, the scenarists seem concerned only with turning out star-spangled spectacle by the

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yard, and history is hastily rewritten according to the tested formulae of horse-opera, soap-opera and sex. Thus, historical figures are sicklied o'er with the pale cast of listless thought, and the real relevance of their lives to our own is drowned in a muddled vortex of sensuality and spectacle.

Who would have thought, for instance, that Malory's *Morte D'Arthur*, that eloquent and moving monument to a vanished age, could ever be turned into a meaningless montage of tired imagination and empty posturings? Yet MGM turned the trick neatly in *Knights of the Round Table*, a king-size horror in which only the costumes were historically authentic.

Similarly, in *King Richard and the Crusaders*, the whole meaning of the Crusades shrinks to the measure of making sure that Virginia Mayo marries the right knight, instead of the Sultan who wants to unite the Christian and Moslem worlds through his marriage to a Christian princess.

In *The Egyptian*, a Pharaoh's shadowy intimation of the one God, historically authentic, is effectively smothered under the more sensational business of the court physician's infatuation with a toothy harlot.

Hollywood's awareness of historical values or respect for historical fact is no keener when it moves from the remote to the near past. The treasury of our American history has been consistently plundered by the movie moguls, who can find in it only Technicolor baubles and dramatic clichés.

Unfortunately typical is the current *The Far Horizons*, purportedly dealing with the Lewis and Clark expedition into the uncharted Northwest of the early 19th century. Either unaware or afraid of the intrinsic drama in this saga of men penetrating the wilderness, the movie-makers have chosen instead to focus their film on an absurd boy-meets-girl, girl-saves-boy, girl-gets-boy situation. An Indian maiden is smitten with Captain Clark and, of course, succeeds in saving the whole expedition from an Indian ambush. To be mercifully brief about this picture, she emerges as the only figure of heroic stature in the expedition. Thus a stirring chapter of the American past is tossed into the Hollywood hopper and out come six reels of gorgeously photographed inanity.

This callous manipulation of history is saddening enough when it involves figures of our secular past; it becomes intolerably offensive when Hollywood parades through the market place the great figures of our religious history.

A straight line could be drawn from the mummery of *Quo Vadis*, through the sentimentalized theology of *The Robe* down to the current caricature of religious conviction in *The Prodigal*. Each represents a calculated attempt to translate the appeal of the Bible into "box office," and the frenetic pursuit of the multi-million-dollar gross leaves no time for quixotic appeals to historical accuracy or religious reverence.

The Prodigal is a two-hour exegesis in Eastman-Color of our Lord's famous parable, which literary critics have proclaimed a masterpiece of narrative art.

Of the 22 verses St. Luke gives to it, the script writers have, of course, been fascinated by the phrase, "and he spent his substance living riotously."

Understandably, perhaps, those responsible for *The Prodigal*, have made no attempt to preserve its significance as a parable. What is less understandable, they have succeeded in destroying much of the dramatic value and human significance of the original by insisting on spectacle rather than sincerity.

Thus the film laboriously spells out "living riotously" in terms of the prodigal's infatuation with Lana Turner, playing a one-dimension version of a high priestess of Astarte, a fertility goddess. While the film makes a lot of noise about the young Hebrew's refusal to renounce his God and worship Bal and Astarte, his trial of faith is presented in terms that make crude drama from oversimplified religious history.

The entire cult of Bal and Astarte is represented as under the venal control of a sadistic high priest, Louis Calhern; the temple of Astarte is pictured as a de luxe bordello, and Lana Turner walks through it more like a stripteuse than the high priestess of any cult known to history. A trio of writers must share responsibility for *The Prodigal*; a cursory look at ancient history by one of them would have shown that pagan fertility cults involved a little more than the languid debauchery they have depicted, and exercised a deeper human appeal than an excuse for shedding sexual restraints.

Even more distorted is the film's study of sin and regeneration. Where Christ's parable, with a few sure strokes, paints with force and clarity the landscape of a sinner's mind, the current film version delightedly details the sin, but hardly ever shows much concern for the inner nature of either the sin or the sinner. The prodigal is brought to degradation, not through his sin, but through the skullduggery of the rascally high priest. His regeneration comes rather quickly and easily. God permits Himself one of these moral miracles but rarely; Hollywood can pull them off at the wave of a director's hand. And when the repentant boy returns home, he finds not only a forgiving father, but, since this is the best of all possible worlds, a forgiving fiancée, the girl he left behind him when he headed down the primrose path with the high priestess of Astarte.

If we were living in a time of lesser peril or lighter responsibility, these movie travesties of our past might be regarded as harmless amusement for the multitudes. But in our national and cultural crisis, we can hardly afford such Olympian indifference. Whether we like the role or not, we find ourselves, in God's providence, as the greatest single defender of Western civilization and, to some extent, of Christian culture, against the dark onslaught of Soviet technological totalitarianism. Unless we are to prove tragically inept for our role of Western leadership, we must have some knowledge of our Christian and American past, an awareness of that history which tells us what we are and why.

Millions of Americans every week, however, are reading from movie screens a parody of our past, compounded of *ersatz* drama and synthetic history. When we desperately need guidance and inspiration from the past, we are given instead technically superb studies in banality and bathos—unreasonable facsimiles of that history which can enlarge and enlighten the mind because, in Newman's words, "it gives a power of judging of passing events, and of all events, and a conscious superiority over them. . . ."

Public education: a record

A CITY COLLEGE IN ACTION

By Thomas Evans Coulton. Harper. 233p. \$3.50

There is danger that this unusually good book may get passed over in the shuffle. Volumes commemorating college anniversaries have a way of being relegated to a special pleaders' shelf. We tend to think of them as interesting only to nostalgic alumni and future historians. Rarely have they much of an appeal to a general audience. Even more rarely do such histories open up all the doors, windows and archives—as this one does—to let us see what actually went on within the ivied walls during the years of which they sing.

It would be criminal if such a fate befell this book with the subtitle, "Struggle and Achievement at Brooklyn College, 1930-1955." For it is a most readable, frank, factual and balanced story, and should certainly be enjoyed by the general public as well as by those educators who will unquestionably acclaim it and profit by its lessons.

Brooklyn is a word with a unique, earthy kind of glamor. Millions of Americans have never seen Ebbet's Field or the ancient bridge which joins Brooklyn to Manhattan (or, as Brooklyn people still say after a half-century of city integration, to "New York"), but somehow when the magic name is mentioned on television or radio, everyone brightens up. Heywood Brown and Murder, Incorporated, Mickey Rooney and William Rose Benét, Jackie Robinson and Walt Whitman, Mae West and George Gershwin—Brooklyn stirs a hundred familiar American chords.

Brooklyn College is just what you would expect a city college in Brooklyn to be. It is big: 8,109 students currently enrolled in liberal arts and sciences and another 9,128 in general and graduate studies. It is heterogeneous: no college of comparable size in the United States can claim to be more so. It has talented students:

the 1953 graduating class reports 221 scholarships and fellowships awarded by 79 institutions; and its campus booms with 309 different student activities.

The author, presently dean of freshmen, has been at Brooklyn College since it opened in 1930. He has lived through its struggles and felt its growing pains. He has had access to all its records. He tells Brooklyn's story with insight, humor, tolerance and pride. Brooklyn College can be glad that it has a Thomas Coulton to put that story into words. And what a story!

If mass higher education is ever to justify itself in the United States, it will be because battles like those at Brooklyn College have been fought and won by educators of the stamp of Harry D. Gideonse, president of the college since 1939, and his equally competent staff. At times the going was rough, but Brooklyn College has some thumping triumphs to its credit after its first quarter-century. In so far as these can also be made the achievements of other colleges which share in the current struggle to turn quantity-education into a quality product, Brooklyn's battle with the vicissitudes of 25 years will not have been fought and are not now recounted in vain.

Dean Coulton is no Boswell, but simply by letting the record speak for itself he draws a very favorable picture of President Gideonse. In 1939 Brooklyn College got as president an academician who was not afraid of a fight; a tough-minded administrator who would say what he thought and put it in writing, too; a tart, honest, practical idealist who wasn't afraid to offend the mighty and was never too busy to protect the obscure.

President Gideonse is evidently one of the vanishing race of "inner-directed" Americans. His favorite quotation from Lincoln reads: "I desire to so conduct the affairs of this Administration that if, at the end . . . I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be deep down inside me."

Gideonse needed all these qualities when he stepped into his office the

Frighteningly enough, these distortions of history are still selling well, and advance publicity on the dozen "historical" films now in production gives little hope that the movie-makers will try to see more than dollar signs in the records of the past. If, as a great historian remarked, "history is the mirror of the past in which we see the reflection of the present," then the image of ourselves which we see in the mirror held up by Hollywood, is, indeed, a grotesque and disturbing vision.

BOOKS

first day back in 1939, for he ran head on into a fight. It was a battle with an academic Stalinism which had been gathering its forces on that campus for several years. The story of this engagement forms one of the most revealing chapters (pp. 98-148) in *A City College in Action*.

The author begins the chapter headed "Stalinism" on this note:

That the thoughts and acts of even a small number of the students and staff at Brooklyn College could be influenced and even controlled by the varying and complex needs of a foreign power would seem but a figment of the imagination, if the record did not show that it had actually taken place (p. 99).

Many who felt the pull of Stalinism were unaware of the influence, for it was "indirect, devious and conspiratorial." Many were aware of it, but it appealed to them only in part. Those who "knew exactly what the influence and its source were and accepted them wholeheartedly—the 'hard core' of converts—were always a mere handful." There were 50 to 75 in a student body of 13,000 and 20 to 30 faculty members in a staff of 500.

Yet this minority had an influence far beyond their numbers. Reading the full story of how this group terrorized the campus for many years, one realizes how exasperating and frustrating it must have been for the college administration to attempt to carry on a normal academic life in an atmosphere tainted with lies, plots and insubordination.

With every twist of the party line, the ideological snake-dance of Stalinists on the Brooklyn campus changed its direction correspondingly. The only consistent policy followed by the Communists was one of deceit and obstructionism. Yet, as Dean Coulton writes:

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After the anti-war nov horrors of fi

... there was in all these years of turmoil and patience stretched to the breaking point not one case of discipline or dismissal based on what the person or the organization believed, but only on what the person or the organization did.

This section reads like a detective story. It should, for that is exactly what it is. Being fact and not fiction, it is all the more gripping.

Just as informative is the final chapter, "Everybody's Business." This is an apt title for what it describes—the close attention given a public college by a variety of pressure groups: the American Civil Liberties Union, Americans for Democratic Action and the Joint Committee against Communism. At their worst, says the author, "they contributed not a little to the draining of available resources in time, energy and patience" (p. 184). Running a college despite so much unsolicited advice must be as trying as driving a busload of back-seat drivers.

A City College in Action is an important document. It is disturbing, but it is also a heartening account of public education. Don't miss it.

THURSTON N. DAVIS

The German veteran

WE SHALL MARCH AGAIN

By Gerhard Kramer. Translated from the German by Anthony G. Powell. Putnam. 374p. \$3.75

Gerhard Kramer's novel is typical of, though perhaps not outstanding among, a great many war novels that have been written by Germans over the past four years. Almost every distinctive element of that genre appears in his book, which, like most others, contains an unusually large, hardly veiled share of autobiography.

The hero—toward whom the author reveals a somewhat condescending skepticism—is "the little man" on his sorry, erratic way through the labyrinth of the Nazi Army at war. The plot, if it might be so called, is his survival, nothing else. The villains against whom he has to defend himself, and the forces against which he must struggle, are the corrosive, corrupting influence of an army machine in the service of ideas of which he does not approve; sadistic, irresponsible or selfish officers, stubbornly stupid drill sergeants and Nazi fanatics who personify the army machine at its worst. The last as well as the least villains are the enemy in combat and the ravages inflicted by warfare.

After the first world war, German anti-war novels chiefly denounced the horrors of fighting, maiming and kill-

ing. In marked contrast, Herr Kramer's novel—as well as practically every other contemporary German author's—primarily attacks the ravages which Nazis, army and war (the three being interchangeable in the author's eyes) inflicted on the inner dignity of the "little men" forced to serve.

Gripped by dark powers with which he cannot cope, everything seems "senseless" to Herr Kramer and his hero. On occasion, though not too painfully, he suffers from his sense of frustrated responsibility and from the awareness of his impotence to stand up against the hated course of events. He escapes from his scruples and anger by plunging himself in wholehearted, somewhat cynical resignation into the pursuit of his present survival. Of the several hundred soldiers and officers whose thinly drawn outlines hurry through the pages of this book, all but the evil ones betray once in a while a similar sense of guilt which leads them merely to some guarded grumbling.

There was some agitation in Germany against this novel because of a scene in which a drunken, hate-ridden officer throws a hand grenade into a line of his own troops; trembling with fear, they stand obediently at attention rather than disarm him. The leading neutralist news magazine in its campaign against a new German Army reprinted the story, and veterans' groups protested against what they considered a smear-attack against the old Army. But nothing much came of the dispute. By and large, Herr Kramer's novel quite accurately reflected the experiences of a majority of his fellow veterans.

By a little twist of translation, a message rather different from that contained in the original German edition has been slipped into the English edition. The novel's title in German was, *Wir werden weiter marschieren* ("We shall keep marching," or, "We shall march on"). This was a line from the Hitler Youth anthem, and lent an ironic accent to the story of the book, in which soldiers keep marching, despite their belief in the senseless, evil nature of it all. The anthem-line also meant: "We will march forward to victory"; while the book described the march toward defeat. This conveys another irony.

But the announcement, "We shall march again (which would have been in German: *Wir werden wieder marschieren*), as the title of the English edition puts it, is a very different thing. It threateningly predicts that what the author reports to have happened yesterday is going to happen again. One can only speculate why such a regrettable error came about.

NORBERT MUHLEN

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THE CATHOLIC SHRINES OF EUROPE

By Msgr. John K. Cartwright and Alfred Wagg. McGraw-Hill. 212p. \$6

A shrine, a sacred destination, a touchstone of holiness—this appeals to the pilgrim in each Christian soul. There is a call from and a response to places which are set aside for veneration because they are associated with holy people and great events in Christian history. In this volume the development of the Catholic Church in Europe is traced in the geography of her shrines, country by country.

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A splendidly coordinated book has been compiled by the authors. Monsignor John K. Cartwright, rector of St. Matthew's Cathedral, Washington, D.C., has prepared an interesting

text, wise with historical fact and spiritual insight. Alfred Wagg, lecturer, photographer and world traveler, has provided over 250 photographs chosen for their drama, beauty and inspiration.

MARGARET DAGENAIS

REV. THURSTON N. DAVIS, S.J., is an associate editor of AMERICA.

NORBERT MUHLEN, a free-lance writer, is author of *The Reform of Germany*.

MARGARET DAGENAIS is an instructor in art at Loyola University, Chicago.

THE WORD

But Jesus said to Simon, Do not be afraid; henceforth thou shalt be a fisher of men. So, when they had brought their boats to land, they left all and followed Him (Luke 5:10-11; Gospel for fourth Sunday after Pentecost).

The Gospel for the fourth Sunday after Pentecost offers for our thoughtful consideration the inscrutable mystery of divine vocation to the priestly and apostolic state. The truth that divine vocation is a profound mystery is clearest, perhaps, to the painfully human men who find themselves the recipients of such an invitation (sometimes very like a summons) extended by the most high God.

It is sufficiently astonishing that

Infinite Wisdom should choose to need the fallible help of fallen sons of Adam in the sublime, supernatural work of making redemption available to other fallen sons of Adam. But when the Lord of the harvest and of all else calls *me*—this thing that I am!—to the sacred office of the Christian priesthood, that lies beyond all understanding. No one appreciates better than the priest the genuine, panicky, contradictory cry of honest Simon Peter in this same Gospel: *Leave me to myself, Lord, he said; I am a sinner.*

Nevertheless, just as the mystery of priestly vocation abides, so does the fact that it is by a divine call that a man enters the special, sacramental state of the priesthood. This fact has had to be particularly defended by Holy Mother Church, because the Protestant Reformation had undertaken to solve the mystery of sacerdotal vocation in its characteristic way: by denying the sacramentality and hence the sacredness and hence the *separateness* of the priesthood. The priest, according to the Reformers, was in essence a pious layman who was trained for ecclesiastical work and who, happily, would work for considerably less than the average professional layman. It is profoundly significant that the Reformers wanted to let the priest marry like any other layman. Holy Mother Church was right, of course, in both the doctrinal and practical sense, to insist on the distinction and separation between the layman and the cleric.

However, now that the Reformation, apart from an occasional, ill-tempered growl about Mariolatry, has subsided, we may once again begin to emphasize, as Christian spokesmen did in the early apostolic ages, the *community* of the Church as well as her hierarchical organization. We may start to observe anew how very much of Christian riches belongs in common, and without essential distinction, to both priest and layman in the Church. Not, surely, in a burst of mere rhetoric did the first Pope write to the earliest Christians: *You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for Himself.*

The Catholic layman understands tolerably well that both he and his revered priest are members of the same mystical body of Christ on earth. Common sense ought to assure him that, though the parts of a body may differ in dignity, they do not differ in being parts of that body. In addition, the Catholic layman should be brought to recognize that all—repeat, *all*—who are Christ's are called to the same essential and real holiness and that the layman is summoned to the

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apostolate by baptism and confirmation as the priest is triply so dedicated by holy orders.

When these perceptions begin to germinate in the Catholic mind, we shall then be moving notably closer to an unobscured understanding of the true place and function of the layman in the Catholic Church.

VINCENT P. MCCORRY, S.J.

THEATRE

ANNUAL REPORT. Actors Equity run-of-the-play contracts expire on the last day of May, and that date is generally accepted as the end of the theatrical year. Between summers, 70 productions came to Broadway, compared with 73 the preceding season. It is more than doubtful if, exclusive of revivals, one can be called a work of distinction. On the other hand, utterly worthless plays were few and far between, probably less than half a dozen in all. It cannot be denied that the season maintained a high level of mediocrity.

In most instances it was brightly polished and deceptive mediocrity that

might easily be mistaken for quality. In the auxiliary crafts, such as scenery and costuming, several productions deserved to be called distinguished. It was the radiant periphery, in many cases, that made puerile plays palatable to even the indiscriminating Broadway audience.

While the majority of the season's plays were well written in the technical sense, most of them were void of dramatic substance. Moral and social values, always the core of dynamic drama, were conspicuously absent. Some of the younger playwrights—William Inge will serve as an example—seem to have forgotten, if they ever knew, what drama is. For the clash of character they substitute contrast of behavior.

In the field of acting the season was truly distinguished. Katharine Cornell and the Lunts appeared in vehicles which would have been wanting in appeal with less gifted performers in the roles. Mary Martin appeared in two productions. Ezio Pinza and Walter Slezak are still collaborating in a felicitous performance in *Fanny*. Barbara Bel Geddes, Louis Jordan, Jan Farrand, Eartha Kitt, Harry Belafonte, Buddy Hackett, Sheila Bond and Eva LeGallienne offered sparkling performances in plays that ranged from good to indifferent. Patty McCormack, as a murderous brat, is sending audiences home with chills. Two foreign actors, Liam Redmond, in *The Wayward Saint*, and Walter Macken, in *Home Is the Hero*, were welcome visitors from across the water.

As this column is frequently out of step with majority opinion, it should not cause surprise that your observer's favorite plays did not fare too well at the hands of the critics or prosper at the box office. The most virile play of the year was *The Living Room*, in which Graham Greene dealt with a problem affecting man's eternal destiny. It closed after 22 performances. *The Desperate Hours*, a melodrama, was the most exciting play of the year, and is still running. *Wedding Breakfast* was a beautiful and sensitive urban folk play, marred by only one false stroke of characterization. *Southwest Corner* and *The Traveling Lady* were neatly tailored specimens of folk drama, country style. *Portrait of a Lady* was a thoughtful play based on a novel by Henry James, while *The Wayward Saint* and *Tonight in Samarkand* were volatile fantasies. *The Tender Trap* was an amusing comedy.

Anastasia, based on an historical enigma, is melodramatic in style and structure, and includes a scene of grand acting that excels all other performances of the year. Viveca Lindfors and Eugenie Leontovich are the

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NEW YORK, Benziger Bros., Inc., 26 Park Place.
NEW YORK, P. J. Kenedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 418 N. Robinson.
OMAHA, Midwest Church Goods Co., 1218 Farnam St.
PHILADELPHIA, Peter Reilly Co., 133 N. 13th St.
PORTLAND, Ore., Catholic Book & Church Supply Co., 314 S. W. Washington St.
RICHMOND, Va., Taylor F. Campbell Religious Goods Shop, 123 N. 8th St.

ROCHESTER, Trant's, Inc., 96 Clinton Ave., North.
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway.
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SEATTLE, Guild Book Shop, Inc., 1328 6th Ave.
SEATTLE, The Kaufer Co., Inc., 1904 4th Ave.
SOUTH BEND, Aquinas Library and Book Shop, 110 East La Salle Ave.
SPOKANE, De Sales Catholic Book Shop, 10 Wall St.
TOLEDO, John A. Reger Catholic Supply House, 615 Cherry St.
VANCOUVER, B. C., The Kaufer Co., 808 Richard St.
VANCOUVER, B. C., Vancouver Church Goods, Ltd., 431 Dunsmuir St.
WASHINGTON, D. C., William J. Gallery Co., 718 11 St., N. W.
WESTMINSTER, Md., The Newman Book Shop.
WHEELING, Harry D. Corcoran Co., 2129 Market St.
WINNIPEG, Man., F. J. Tonkin Co., 103 Princess St.

The stores listed above report their best selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system,

plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

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actresses, and it is difficult, without splitting hairs, to say which gives the better performance. Each is a perfect complement for the other. Together, they rise to a peak of splendid acting encountered once in a lifetime.

The musical shows, most of which survived the season, were colorful, humorous and endowed with spirited dancing, but not too melodious. Ezio Pinza, though, invests "Love Is a Very Light Thing" with gossamer loveliness That makes *Fanny* your observer's favored production. His second choice would be *Silk Stockings*.

The season, while not distinguished by works of virility or surpassing beauty, was generally entertaining and occasionally interesting. Exclusive of a few gaucheries like *One Eye Closed*, the year's offerings were worth a playgoer's money, and probably worth his time—unless he was looking for intellectual challenge or spiritual exaltation.

THEOPHILUS LEWIS

FILMS

THE LADY AND THE TRAMP. No one is likely to question the proposition that Walt Disney holds the number one position in the juvenile-film market. He now finds himself in the odd, but (at the beginning of the long school vacation) not unagreeable situation of competing with himself for playing time on the nation's screens. The cause of this embarrassment of riches is the appearance of Disney's newest feature-length cartoon at the same time as the theatrical release of a re-edited version of that deathless, three-part TV epic, *Davy Crockett, King of the Wild Frontier* (which unfortunately I have not seen in either of its incarnations.)

The Lady and the Tramp is billed as "the first cartoon feature in CinemaScope" (needless to say it is also in color). It is, besides, one of the rare instances where Disney has eschewed the juvenile classics as source material. A story by Ward Greene is given credit as a basis for the film, but most of it obviously and admittedly was improvised in the course of production. Whatever extra fluidity and latitude this gives to the artists' imaginations, it also withdraws the sense of unity and the salutary discipline imposed by following a well-known tale.

The story shows the effects of this lack of a restraining influence. It concerns a well-bred lady cocker spaniel, her placid existence in a well-bred household and the adventures and

romance she encounters when she meets with a resilient and enterprising stray mongrel.

The period is circa 1910 (and the period backgrounds are rich and beautifully detailed). The character of the mongrel, however, is strictly contemporary in attitude and conception. So are a collection of dogs with a veritable League of Nations of comic vaudeville accents who turn up in the dog-pound sequence. And the problems involved in juggling in the same story both humans and animals that talk and act rather like humans are never entirely and satisfactorily resolved.

Disciplined or not, though, the imagination and ingenuity are everywhere in evidence, and for the family the film has moments as funny and as winning as anything Disney has done.

(Buena Vista)

THE FAR HORIZONS is, in theory, a highly commendable project: to rescue Lewis and Clark, of the expedition of that name, from the musty lifelessness of elementary-school textbooks. In practice, however, the picture bogs down in romantic complications. Clark (Charlton Heston) noses out Lewis (Fred MacMurray) for the hand of a Washington belle (Barbara Hale) before the expedition gets under way. Then, to add insult to injury, he is smitten with an Indian damsel (Donna Reed) in the Pacific Northwest.

The remaining footage is filled up with VistaVision scenery in Technicolor, leaving little room for intimations of hardship and danger or the thrill of discovery. For the family, what the film lacks in authenticity it makes up for in dullness.

(Paramount)

THE SEVEN YEAR ITCH is, as far as I am concerned, painfully offensive and unfunny. To rationalize this reaction: the movie is based on a play consisting chiefly of the wild daydreams of a summer bachelor and intended as a satire on the American male's preoccupation with sex. The CinemaScope screen stretches this one thin joke beyond the breaking point and beyond the range of Tom Ewell's very considerable comic talents. Also casting Marilyn Monroe as the uninhibited lassie upstairs destroyed what pretensions to respectability the play had. With Marilyn in the part, the picture is not satirizing sex but peddling it.

(20th Century-Fox)

MOIRA WALSH

(AMERICA's moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

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Editor-in-Chief of AMERICA

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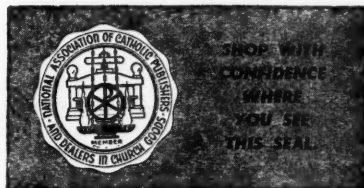
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CORRESPONDENCE

Adult education

EDITOR: A footnote to Sister Jerome Keeler's timely "Adult education in a free society," (AM. 5/28):

The College English Association at its last three national meetings gave a prominent place in its conference programs to the Center for the Study of Liberal Education for Adults (CSLEA). John B. Schwertman, Director, CSLEA, and Peter Siegle, Research Associate, CSLEA, took part in these meetings.

At the College English Association Institute held last year at Michigan State College there was a joint conference of the CEA and the CSLEA on the theme, "The College English Teacher and Liberal Education for Adults."

BROTHER CORMAC PHILIP, F.S.C.
New York, N. Y.

Dutch Catholics

EDITOR: With much interest I read in your issue for March 12 the editorial entitled "Disunity in Holland." And with some amazement, too, because it seems to me that your editorial is not quite in accordance with the facts. Nor does it give a clear impression of the real religious-political situation in my country.

As for the facts, the struggle to win for Catholic schools a parity with non-confessional schools did not at all end in a complete victory. Parity has principally been obtained for primary education only (1917) and for no other type of education.

Moreover, the Government coalition does not comprise only Roman Catholics (6 Ministers) and Socialists (5), but also Protestants (3).

In regard to more far-reaching phases of the situation, the editorial mentioned the Catholic members of the Labor party, as contrasted with the independent Catholic conservative splinter group called the National Catholic party, as being "workers." In reality most of them are intellectuals. The bishops did not direct their plea to Catholics in the Labor party "especially to the workers" but to all Catholic members of that party.

The Labor party, which is Socialist, does not aim at building a Christian society. Moreover, its influence is more than political. It has a very strong Socialist party press, a Socialist broadcasting station and Socialist trade unions. A political break-through—having Catholics freely join or re-

main in the Labor party—would therefore be followed by a demolition of Catholic social organizations generally.

One of the main arguments advanced by Catholics who want to remain in the Labor party was their anxiety for the religious needs of the time. It is quite peculiar that they are choosing a way of meeting these needs—by membership in the Socialist party—that has been rejected by the Catholic bishops, who are appointed to guard Catholic religious interests . . .

(DR.) J. V. VAN DER POEL

Secretary, Catholic People's Party
The Hague, The Netherlands.

(For editorial comment on this letter please see p. 323. Ed.)

College "censorship" tiffs

EDITOR: Congratulations on your editorial, "Censorship" tiffs in college journalism" (AM. 6/4). It's the best I've seen in more than 20 years in the field, and will be "must" reading for my budding journalists.

Other moderators may be interested in an opinion by our college attorney, that since our paper carries the college seal, the college is legally responsible for the contents. That could make the editor's errors expensive to the college.

An examination of the Catholic college papers that come into my office indicates that the assumption of responsibility for college publications by college administrators is nearly standard practice in our colleges. In the face of the license that obtains in many secular-college publications that reach us, however, it is understandable that our own college editors sometimes fail to make completely objective, realistic judgments about the limits of their autonomy.

JOHN D. DONOGHUE

Public Relations Director
Saint Michael's College
Winooski Park, Vt.

Mother Drexel

Editor: I am at present preparing to write the life story of Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament for Indians and Colored People, and would be grateful for letters from her or personal anecdotes about her.

KATHERINE BURTON

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